1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Uighur

who for several centuries had referred to themselves only as Kashgarliks, Turfanliks, and so on — that is, as inhabitants of a particular oasis.

Since the most important oases are in the Tarim Basin, the major concentration of the Uighurs is south of the Tien Shan. North of the mountains they are few in number and dispersed among other peoples. One reason for the greater mixture of peoples in the north is that the Jungarian Basin has historically served as a migration route. Its present population consists of relatively new immigrants. In the course of the Manchu conquests in Central Asia in the second half of the eighteenth century 30 per cent of the population of Jungaria was exterminated, 40 per cent died of epidemics and other causes, and 20 per cent fled away. In repopulating the region the imperial policy was to mix Uighurs, Chinese, Mongols, and other groups.

The Uighurs who were brought into the Ili region at that time became known as *Taranchi* or "cultivators." In his list of fourteen peoples Sheng Shih-ts'ai separated the Taranchis from other Uighurs; but there is no reason for such separation except to prevent political unity.

In language the Uighurs are uniform except for minor differences of dialect. Uighur is written with the Arabic script, which is no more suited to it than it is to other Turkic languages. So far there has not arisen any significant movement, comparable to that in Turkey under Kemal Atatürk or to that developed in the Soviet Union in the '20's and '30's, for the adoption of a script based on either the Latin or the Cyrillic alphabet. Suggestions have however been made, against the opposition of those wedded to the script in its present form, for the adoption of minor changes. One proposal calls for removing the single most important drawback to the Arabic script by adapting it to the writing of all vowels. Another suggestion is to write as one speaks, but this has encountered difficulty because agreement has not yet been reached on what dialect of the language is to be chosen as the standard.

The linguistic uniformity of the Uighurs is only one aspect of

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazak

acquire the determining political power within clans and tribes and secure the best allocations of pasture. Disputes over winter quarters are the most common cause of quarrels between clans and tribes, and similarly the fact that good winter quarters are often on land suitable for cultivation is the commonest cause of friction between Kazakh or Mongol nomads and colonizing Uighur or Chinese farmers.

The economic development of the Sinkiang and Russian Kazakhs has not been uniform since the Soviet Revolution. The pastoral economy of the Sinkiang Kazakhs has not improved, but conditions have become worse where the Chinese authorities have permitted colonization of some of their territory by Uighurs or Chinese. On the Soviet side of the frontier, the traditional nomadic economy has been strongly modified. "Clan collectivism" has given way to socialist collectivism. Winter quarters and summer pastures are owned by collectives which are not necessarily formed out of kinship clans; the breeds of livestock have been improved; and agriculture has been developed in combination with the pastoral economy. In addition industrialization has been introduced on a very large scale, including coal and copper mining. In coal mining, particularly, a fairly large Kazakh labor force is engaged; and out of industry and the improvements in farming and herding have developed opportunities for higher education and technical training.

The Kazakh language belongs to the Turkic group of the Altaic family, and is closely related to other Turkic languages in Inner Asia, and to Osman Turkish. The language of Sinkiang and Soviet Kazakhs is identical. There was almost complete illiteracy among both groups until the Soviet Revolution. The small number of literates, mainly within the upper classes and the clergy, used the Arabic alphabet, which is unsuited to the phonology of the Turkic languages. After the Bolshevik Revolution a Latin alphabet was introduced, with the addition of a few special letters; this script was replaced in 1940 by the Cyrillic alphabet, again with the addition of a few special letters. The attack on illiteracy went slowly in the first years under the Soviet system. In 1931, 77 per

1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Kazak
Kirghiz

*563 197 212 cent of the Kazakhs were still illiterate. Rapid change in this respect accompanied the process of collectivization, and by 1939, 76.3 per cent were literate.

*563 771 562 The majority of the Kazakhs were not converted to Mohammedanism until the seventeenth century. Even then they remained lax in observing many of the rules of Islam. They neither veil nor seclude their women, because the conditions of nomadic life require active kinds of work which would be hampered by the veil. Men and women mingle in many kinds of work around the camp. They are also lax about the details of the Moslem dietary laws, except for the prohibition against pork; they do not adhere strictly to the hours of prayer or the seasons of fasting, and frequently neglect to circumcise their sons.

*563 101 *Kirghiz.* There has been considerable confusion in the use of the term Kirghiz. The Russians, to avoid confusion with the Russian Cossacks, formerly called both the Kirghiz and the Kazakhs "Kirghiz," adding the term *Kara* (black) to the real Kirghiz, and calling the Kazakhs "Kirghiz *Kaisak.*" These distinctions were made, however, only when absolutely necessary. In everyday use, both people were called "Kirghiz." It was only with the establishment of national autonomy for both peoples under Soviet rule that a clear distinction was made between the Kirghiz and the Kazakhs.

Like the Kazakhs, the Kirghiz are divided today by the frontier between China and the U.S.S.R. Up to the time of the Soviet Revolution the historical development of the Kirghiz on both sides of the frontier was essentially the same. It was only with the establishment of the Kirghiz Soviet Republic, which encompasses the vast majority of the Kirghiz, that the development of the Kirghiz people on either side of the frontier began to take on radically different forms. While the Soviet Kirghiz have been partly settled, organized into collectives, and enjoy a high degree of cultural and political autonomy, the Sinkiang Kirghiz are continuing in the traditional ways.

000 The original home of the Kirghiz was on the upper Yenisei

Kirghiz
Mongol

*563 Kirghiz is a Turkic language, more closely related to Chaghatai
197 Turkish and Uighur than to Kazakh. The same language is spoken
212 by the Kirghiz on the Soviet side of the frontier. Like the Kazakhs, the Kirghiz in Sinkiang are almost completely illiterate, and the only written form for the language is the Arabic alphabet; while in Soviet Kirghizia, illiteracy has decreased sharply with the introduction of the new Kirghiz alphabet, originally based on the Latin script but now using an adapted Cyrillic script.

Like the Kazakhs, the Kirghiz are nominal Mohammedans but with strong shamanistic holdovers. Radlov, a century ago, maintained that they considered themselves to be exemplary Moslems and were less tolerant of non-Moslems than the Kazakhs. This is evidenced in their folk literature in which the struggle against nonbelievers plays an important role.

*563 *Mongols.* The Mongols of Sinkiang, numbering some 63,000
101 people, are badly split up and unevenly distributed in widely
361 separated sections of the province. The largest concentrations are in the Chuguchak and Ili administrative regions, in each of which they number almost 25,000. Another group totaling about 13,000 is found in the highlands of the Kharashahr region. There are a few along the northeastern section of the frontier between Sinkiang and the Mongolian People's Republic, and other scattered fragments in the northern part of the province.

*563 The area most clearly dominated by the Mongols is along the
131 western end of the frontier with the Mongolian People's Repub-
361 lic. Yet the Mongols in this region constitute only a small fraction of the total number in the province, while the areas in which they are most heavily concentrated, such as Chuguchak and Ili, are in turn dominated by Kazakhs.

*563 The geographic fragmentation of the Mongols is explained
361 largely by their historical vicissitudes. They are divided into three
174 major tribal groups: (1) the Western Mongols, who include the Ölöts, the Torguts, and the Khoshots; (2) the Chahar Mongols, and (3) the Urianghai Mongols; but the political units do not
*563 correspond with these tribal divisions. The Mongols are adminis-
631 tratively organized into three leagues and two special groups.

[p. 134]

Tadjik

*563 The Sarikol Valley lies
131 close to the point where the Chinese,
Soviet and Afghan frontiers meet, but the frontiers are not well defined, have been disputed in the past, and may be disputed
[466] again. The Sarikolis are resentful of Chinese rule, especially because of the burdens imposed on them for supplying men and animals, without pay or for insufficient pay, to keep open a high mountain route between Sinkiang and India which is used by official travelers and to a smaller extent by traders. This discontent might take the form of an attempt to break away from Chinese rule, but if so it is not clear what other people they would prefer to join.

*563 There are two Iranian languages spoken in adjoining districts.
197 One is the Pamir group of dialects, spoken in the Wakhan Valley of Afghanistan and in the Mountain Badakshan Autonomous Region enclosed within the Tajik Soviet Socialist Republic. The other is Tajik. Thus the question whether the Sarikolis speak Tajik or Pamir Iranian is important, but there is as yet no authoritative answer.

*563 The Sarikolis are said by Grenard to be a remnant of the early
174 inhabitants of Khotan who left documents dating from the period 200–400 A.D. in the Saka language, a now extinct Indo-Iranian tongue. T'ang Dynasty Chinese records likewise describe the Sarikolis as identical in external appearance and language with
[779] the inhabitants of Khotan. At that time they were devout adherents of Buddhism, maintaining no less than ten monasteries in their little kingdom. The Chinese first conquered the region in the T'ang Dynasty and established there a military post which marked the extreme point of Chinese military occupation in Central Asia.

*563 Subsequently the people were converted to Islam. They now
779 adhere to the Ismaili sect of the Moslem faith, which acknowl-
212 edges the Agha Khan in Bombay as its head. Culturally they are extremely backward, and are still without a written language.

*563 The people live for the most part as settled cultivators despite
241 the fact that the Sarikol Valley nowhere drops below 10,000 feet.
311 Irrigation is practiced, and the main crops are oats, barley, and
161

[p. 138]

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Chinese

lem faith, have also settled down in Sinkiang. Many were first placed in Sinkiang by the Manchu Emperor Ch'ien-lung after he had crushed the Jungar Mongols in the eighteenth century. Later other groups of Chinese Moslems sought refuge in the area as the aftermath of Moslem uprisings in the northwestern part of China proper. These are the Dungans (in Chinese transcription, T'ung-kan). Most of them were from Kansu Province, some from Ninghsia, others from Shensi.

So important is the religious factor in distinguishing between Moslem and non-Moslem Chinese that often they are considered as two distinct peoples. In Sheng Shih-ts'ai's classification the main body of Chinese are designated as "Han" and the Moslem Chinese as "Hui." The former number some 202,000, and the latter 92,000. The term "Hui" is short for "Hui-hui"; and, although it derives from a medieval transcription of the name of the Uighurs, it is applied to all Moslems. The term "Dungan," for the Chinese Moslems — used invariably by the Russians in Tsarist times, and also in the Soviet literature dealing with the small colonies of Moslem Chinese in the Kazakh and Kirghiz Soviet Socialist Republics — is of Turkic origin. Its meaning is obscure, but it may mean "the returners." This etymology is supported by the folk tradition that the Chinese Moslems are the descendants of mercenary troops who entered China from Inner Asia and later settled down and took Chinese wives. Thus when they were moved westward again, into Sinkiang, in the eighteenth century, they were said to be "returning" toward their ancient homes.

Like the main body of Chinese, those of Moslem faith are to be found in many cities of Sinkiang but chiefly in those in the northern part of the province. They are also important in the caravan trade, in the running of inns and caravanserais, and in the military forces. Some have also taken to the land.

Enjoying a virtual monopoly of the provincial administration, the non-Moslem Chinese have upheld the bureaucratic tradition of scholarship and learning. Apart from the official class, however, the Chinese in Sinkiang appear to be no less illiterate than those in the rest of China. Illiteracy is especially high among the

Moslems because such scholarly incentives as exist among them consist mainly of acquiring a modicum of ability to read the Koran in Arabic.

The influence of Islam on the status of women appears to be somewhat less baleful. Sinkiang Moslem women generally enjoy more freedom than their sisters in Islamic countries of the Near East, and those who belong to the Chinese Moslem community rank high in this respect. The institution of purdah, for example, does not exist among them.

The most marked influence of Islam among the Chinese has been as a political force, to unite those of Moslem faith against Chinese not of the faith. Chinese Moslem society is even stronger in patriarchal authority and clan loyalty than "heathen" Chinese society. The principle that well-to-do members of a clan have a responsibility for the welfare of their poorer distant relatives, as well as advantages over them, is given a heightened authority among Moslem Chinese by the feeling that they form a minority which must keep its ranks closed; whereas among non-Moslem Chinese, the precept is often honored but not conscientiously observed. In times of civil war and peasant rebellion, especially, Moslem war lord armies normally combine military discipline and community loyalty: they are not merely troops and officers, but clansmen and chieftains. Even in periods of widespread peasant unrest, therefore, the leaders of the Chinese Moslem communities are usually able to lead Moslem peasants against both non-Moslem peasants and non-Moslem landlords. Often what starts as a Moslem peasant revolt is taken over by Moslem landlords and converted into a movement to expand the whole Moslem community against the non-Moslem community, and to prevent the Moslem community from being infiltrated either by Chinese nationalism or by ideas of social revolution.

The essentially nonreligious character of the internecine wars among the two main groups of Chinese in Sinkiang, however, in spite of the appeal to Islam in closing the ranks of the Chinese Moslems, is indicated by the failure of the Moslem Chinese to establish anything more than temporary alliances with their co-

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazan Tatar

In 1552 Kazan was conquered by the Moscow State, and from this time on the Tatars have been under Russian rule. In 1920 they received autonomous status and formed the Tatar Autonomous Soviet Socialist Republic, in which they comprise the majority of the population. Considerable numbers of them live also in the Bashkir A.S.S.R. and in the Molotov, Gorki, and Saratov districts of the R.S.F.S.R., as well as in Sinkiang. 563* 174

Before the revolution the main economy of the Tatars was based on agriculture, but many individual Tatars were active traders, especially as middlemen for Russian firms in Turkic speaking areas, such as Russian and Chinese Inner Asia. 563* 241 441

Tatar is a Turkic language and belongs to the northwestern group of this language family. [197]

The Tatars are Sunni Mohammedans. They were converted to Islam in the tenth century. After the Russian conquest of the Volga region, attempts were made by Russian colonizers to convert them to Christianity by offering economic advantages to converts, but success was negligible. 563* 771 797

The older Tatar literature represents a comparatively small body of primarily religious literature. In the second half of the nineteenth century a secular, rational, realistic, and increasingly nationalist trend made itself felt under the influence of Russian culture. In the twentieth century, Tatar literature — like Russian literature — has been strongly preoccupied with practical political questions, and the various literary schools have been political schools rather than aesthetic movements. Today the Tatars in the Soviet Union possess a flourishing literature, strongly influenced by Western forms. The complicated Arabic script which had been such a bar to the elimination of illiteracy was abandoned in favor of a Latinized script which, in the late thirties, was in turn replaced by a Cyrillic script. 563* 779 538 186 212

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

the enumeration of the sins of the penitent but also the list of the dogmas of Manes against which he has sinned, it can serve today as a kind of catechism of this Western religion as seen by the Turks.

An important characteristic of these Manichaean documents is that they are written in a new script, hitherto unknown to the Turks, and radically different from that of the Orkhon inscriptions. This script was taken over by the Uighurs with the adoption of Manichaeism. It was originally a Western (Semitic) script, and subsequently played a considerable role in the cultural history of Asia, since it was adopted later by the Mongols, after their conquest of the Uighurs. With the Mongols it spread again to the West and was later adopted by the Manchus, with some modifications.[2] It became known as the "Uighur" script and was used by the Uighurs until they became Moslems, when it was displaced by the Arabic script.[3]

In the eleventh century two other cultural streams made themselves felt among the Uighurs, who by then were settled in the Tarim Basin. One, Nestorian Christianity, was from a Western source, as was Manichaeism, and the other, Buddhism, from a Southern source.[4] According to the eleventh century work on the Turkic languages by Mahmud Al Kashgari, the bulk of the Uighurs at that time still represented a dam against the further spread of Islam,[5] although some Islamic influence was already visible. The existence of Christianity among the Uighurs is testified to by a number of fragmentary texts, such as the "Adoration of the Magi."[6]

The prevalence of Buddhism is indicated by a number of fragments containing philosophical treatises dealing with Buddhist theology and fragments from the literature of the Lives of Bud-

[2] V. Bartold, *Zwoelf Vorlesungen ueber die Geschichte d. Tuerken Mittelasiens*, Berlin, 1935, pp. 50–52.
[3] *Ibid.*, p. 132.
[4] *Ibid.*, p. 58.
[5] *Op. cit.*, p. 132.
[6] F. W. K. Mueller, "Uigurica," *Abhandlungen der Kgl. Preussischen Akademie der Wissenschaften, Phil. Hist. Klasse*, 1908, Abh. II, pp. 5–10.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

for hand-washing) are "turban-head" utensils in which the Chinese took no interest.

The calligraphic art seems never to have flourished in Chinese Turkistan, and no Turki or Persian manuscripts of any merit appear to have been produced locally. Among the masses of "junk" brought to me at Kashgar, however, I was fortunate enough to come upon a genuine fifteenth-century Persian MS., in almost perfect condition. Noticing that the writing was exquisite and that a very early date appeared on the last page, I pointed out disparagingly that the book contained no pictures (this was not surprising) and few illuminated headings, and offered five taels for it. Eventually, after months of desultory bargaining, I acquired it for sixteen. It proved on examination by Dr. Edwardes of the British Museum and Dr. Nicholson of Cambridge to be a MS. of considerable importance, dated A.H. 150 or A.D. 1446, and containing four different Persian works, namely:

(1) The *Kulliyat* of Farid-ud-din 'Attar (twelfth-thirteenth century).
(2) The *Fihi Mafihi* of the famous mystic poet Jalal-ud-din Rumi.
(3) A mystical work called *Tarab ul Majalis*.
(4) In the margin, the *Masnavi* of Jalal-ud-din Rumi.

The *Kulliyat* and the two Rumi works are early enough recensions to be of some importance textually, while the *Tarab ul Majalis* is almost unique, only one other copy of the work being known, that in the India Office Library.

As might be expected from the isolated position of the Tarim Basin and the mediæval conditions prevailing, the country is a happy hunting-ground for the folklorist. Quaint customs and superstitions, most of them dating far back beyond Islam and even Buddhism, survive in remarkable profusion. Legends, too, are numerous and widespread; but these are more difficult to disentangle from the mythological web with which Islam has interwoven the mass of Buddhistic and Manichæan tradition. The legends and mediæval history of Chinese Turkistan have been treated very fully by M. Grenard in his work "La Haute Asie," embodying the researches of the Dutreuil de Rhins Mission to Tibet and Chinese Turkistan (1890–95), and I found afterwards that some of the material I collected had already been recorded by that Mission. The subject is of such interest, however, and the work done on it so little known, that I make no apology for recording some of

212 563 5. Literature

a. literacy

The Eastern Turks still use the Arabic script. Until recently [668] there was at least 95 per cent illiteracy. The Communist regime apparently has successfuly attempted to fight illiteracy.

b. literature and folklore

538 178 563 Since Chagatai times the Eastern Turks have been the bearers of an amazing literature and folklore. For over a hundred years, this intellectual life has been declining. Now nothing remains but primitive samples of that literature which was so famous and influential upon various Turkic peoples.

101 563 175 B. The Taranchis

The Taranchis are ethnically, linguistically, culturally and genetically the same as the Eastern Turks. Those New-Uighurs who were defeated by the Chinese at the middle of the 18th century and fled to the Russian part of the Ili Area, the Russians called Taranchi, a name that has remained ever since.

C. The Kazakhs

1. Origin and physical characteristics

Prior to the Russian Revolution the Kazakhs were called Kirghiz. Many times they are referred to as Kazakh-Kirghiz, or Kirghiz-Kazakhs or Kirghiz-Kaisaks. The original homeland of the Kazakhs was southern Siberia between the Yenisei River and the Ob River. According to Abulgazi and Rashideddin the Kazakhs were a very small tribe which expanded after the Mongolian conquest and after frequent mergings with Mongolian clans. This [144] explains why the Kazakhs resemble the Mongols so much. In fact 80 per cent of the anthropological features of the Kazakhs are [142] mongoloid, i.e. a strong and square-built trunk with relatively short legs, wide and round heads; in profile only a slight curvature of the occiput (back part of the head) can be seen; the face is wide and flat, high cheek-bones, and typical mongolian eyelid, the nose is flat, hair and eyes are black or brown, the lower jaw is wide and strongly built.

2. Social organization

a. the khanate

563 175 619 The Kazakh hordes first belonged to the Chagatai Empire and later to the Golden Horde. During the sixteenth century they formed their own Kazakh Khanate.

b. the tribes

563 619 The Kazakhs living in Sinkiang belong mostly to the Orta Dzhuz (middle horde), consisting of the following five main tribes: (1) Atagni, (2) Naiman, (3) Argin, (4) Uvak-Girei and (5) Kipchak.

c. the clans

[614] The clan organization among the Kazakhs is very well preserved.

563 Known clan names of the Middle Horde are the following: Chakchat,
619 Chardzhid, Turtul, Karaul, Karakisak, Kandzhagali, Achai, Tarakli,
614 Kulchan-Argin, Kundelen, Usun, Tanabuga, Karabalik-Kipchak.

3. Economy

563 The Kazakhs are still nomads. The rear camels, horses,
233 sheep and goats. In contrast to the Eastern Turks who live in
433 brick and mud houses, they live in felt tents. The Kazakhs are
[342] famous horse and camel breeders. Sheep play the most important role as sources of wool and meat. Like the Kirghiz and the Mongols, the Kazakhs have carefully explored, selected and defended summer pastures and protected valleys for the winter time.

563 The Kazakhs are very proud and independent. They dislike
181 any political supervision and are known to have avoided tax collectors by crossing the borders to Mongolia or Soviet Russia.

4. Literature

563 The Kazakhs have a huge folklore which is being handed down
538 from generation to generation. They still use the Arabic script,
[173] but only a small percentage of noblemen and clergy are literate.
[212]

5. Religion

563 The Kazakhs are Moslems, belonging to the Sunna sect, but
771 they are in no way passionate and ardent believers like, for instance, the Turks of Persia. Their nomadic life obviously does not permit strict observance of the Islamic regulations.

D. The Kirghiz

101 1. History

175 Prior to the Communist Revolution the Kirghiz were called
563 Kara-Kirghiz or Burut. When the Kirghiz were driven out of Mongolia by the Kara Khitai (shortly before 924 A.D.), some moved southwest into the areas where they now live.

563 The Kirghiz are subdivided into two wings: Ong-the right one,
[619] and Sol-the left one. Like the Kazakhs, the Kirghiz have a very
[614] well preserved clan system. They are believed to represent the
[144] oldest Turkish tribe. As far as their physical characteristics are concerned, what has been said about the Kazakhs is also true for the Kirghiz; i.e., the Kirghiz also had mixed with Mongol clans at a very early period.

2. Their regulation

[147] The Kirghiz have a reputation for being extremely resistant
[181] to rigorous climate, hunger and diseases. They are well known
[212] for their wit and sense of humor. Although most are illiterate,
[538] their vivid folklore is handed down in every single tent and many Kirghiz tribesmen are able to quote thousands of rhymes from their epic songs.

3. Economy

563 Their weather-beatend faces show that they live in the moun-
361 tains. They breed horses, camels, sheep, goats and yaks. When
233

563 summer comes, they take their cattle way up on the pastures of
361 the mountains. The winter forces them to descend and to spend
233 some months in the more protected valleys.

4. Religion

563 The Kirghiz are Moslems of the Sunna Sect. Their script is
771 Arabic and is known only by noblemen or clergy. The only Moslem
[212] rule which is strictly observed is that of abstaining from eating
[262] pork.

5. Changes under Chinese Communist rule

563 In order to fight illiteracy the new Chinese Communist Govern-
871 ment erected schools for the Turks of Sinkiang in almost all villages,
268 towns and cities. The Chinese claim also that the process of making
177 them sedentary has brought remarkable progress to the Kirghiz.

E. The Uzbeks

563 1. Physical characteristics

[369] Only a few thousand Uzbeks live in Sinkiang, and they live ex-
clusively in the cities. Outwardly they are utterly different from
[142] the Kirghiz and the Kazakhs, since they represent the alpine,
[141] europide and Iranian type of Turk. They show long, narrow faces,
heavy hair growth, brown, sometimes blue, eyes, no Mongolian
fold, sharp prominent noses, white skin, body height 1700 to
1840 mm. Mongoloid features rarely can be found. In most cases
Uzbek are the same physical type as the peasants of the European
Alps.

2. Economic activities

[463] The Uzbeks live as merchants, inn-owners, and craftsmen in
[369] Sinkiang cities. They are more educated than any other Turkish
[871] tribe of Central Asia, since they have absorbed a great deal of
Persian culture. Many Uzbeks speak Persian as a second language,
[191] and Chinese as a third (like the Eastern Turks), while Kirghiz and
Kazakhs know only their mother tongue.

3. Religion

[771] The Uzbeks are Moslems of the Sunna sect. Kirghiz and Kazakhs
call the Uzbeks Sart, which simply means Turks who broke away
from their nomadic way of life and became merchants.

4. Origin and linguistic affiliation

The Uzbeks, living in Sinkiang came from Soviet Uzbekistan.
[101] They received their name from Ozbek, a fourteenth century Khan
of the Golden Horde.

[197] The Uzbek language can be considered as the direct descendant
of the Chagatai written language. Even today the difference between
written Uzbek and the Chagatai language is very small.

F. The Salars

[131] 1. Physical characteristics

The Salars live in Hsun-hua-t'ing on the right bank of the

563 Huang-ho and in the surrounding villages. They are also found on
[131] one section of the road from Hsi-ning to Ho-chou. They differ considerably from the average type of Chinese Moslems. They
[142] are tall and lank. They have large and not flat noses, black and level eyes, cheekbones not prominent, long face, thick eyebrows, full black beard, retreating forehead, flattened occiput, brown but never yellow skin. Thus they are similar to the Turks of Chinese Turkestan.

2. Language and religion

[197] The most remarkable characteristic is their language which might be called a corrupt Turkish. In religion they are strict
[791] Hanafis and show great respect to their clergy. However, for the
[203] most part they are rather given to the drinking of spirits. Even
[212] the lowest classes sometimes are acquainted with the Arabic alpha-
[175] bet. They are said to have received their present form of religion from a reformer named Maming-hsin (Muhammad Amin) who taught about 1750.

3. Social organization

[193] The Salars are believed to have settled in their present habi-
[614] tat during the Yuan or Ming dynasty. They claim to have migrated from the Samarkand area. According to Schramm, who quotes General Ma Fu-hsiang, the Salars are subdivided into the "inner
[197] five clans" and into the "outer eight clans" (Chinese: kung). The latter lost their original Turkic language and now speak Tibetan.

[614] The Salars are said to preserve clan traditions very well and they do not marry anyone who does not belong to one of the Salar
[791] clans. They also have a reputation for being very fanatical Moslems, and have participated in all the Moslem uprisings of the 17th, 18th, 19th and 20th centuries.

G. The Sarigh Uighur (Chinese: Huang-fan)

[175] When Mannerheim visited the Sarigh-Uighur in 1907, there were
[361] only 100 families to be found. This small tribe lives in three villages on the northern slopes of the Nanshan Mountains, in the area of Tun-huang, Su-chou and Kan-chou. They have preserved their
[178] tribal name and their Buddhist religion but they gave up their Uighur
[212] script during the eighteenth century and adopted the Tibetan script.
[177]

1. Physical characteristics

563 Mannerheim describes them as generally having excessively
142 prominent cheek bones. But he also saw several people with oval shaped faces and not strikingly prominent cheekbones. However, in general the type of face is short and somewhat broad. Some of the women have thick noses. The mouth shows neither thin nor thick lips. The eyes are small and the distance between them is also normal. (Mannerheim obviously employs European standards when he talks about "normal" or "average.") The corners of the eyes were open and there was no inner epicanthic fold. Their hair

563 and their thin beards were black. They were of average height
[142] and no corpulent people were observed.

2. Economic activities

[233] The Sarigh-Uighurs are breeding horses, cows and sheep. Their
[556] economic position seems to be very poor. Even the richest man owns
[291] only a few horses and cows. They live in homesteads. Their clothing is Chinese in style.

H. The Tatars

1. Economic activities

Only a few thousand Tatars live in Sinkiang. They represent
[167] a very distinctive Mongoloid type of Turk. Most of the Sinkiang Tatars had fled from the former Kazan Khanate in the Volga region after the Communist Revolution. Some, however, have lived in Sinkiang since the sixteenth and seventeenth centuries.
[463] Despite their small numbers the Tatars have had remarkable in-
[441] fluence as merchants and traders due to their high education.
[871] For a long time they have been the middlemen between the Russian merchants and the Turkic tribes.

2. Religion and literature

[771] The Tatars are either Moslems or Christians. Their litera-
[538] ture is very well-developed and illiteracy is practically unknown.
[212] In Sinkiang they still use the Arabic script.

III. The Mongols of the Northwest

A. The Mongols of Sinkiang

1. General characteristics

The Mongolian tribes of Sinkiang are all Oirats or Western
[167] Mongols. Only the Chahar Mongols, who were transferred from Inner Mongolia by the Manchus, are Eastern Mongols. A small group, the so-called Uriangkhai, are considered to be Mongols, but in reality they are Turks who have adopted Mongolian as their new language.

a. tribes

[619] The Western Mongols (Oirats or Ölöts) of Sinkiang consist of
[197] two tribes: the Koshuts and the Torguts. They all speak a Western Mongolian dialect, very similar to Kalmuck, formerly spoken in the Kalmuck Socialist Republic.

b. religion and economy

[771] All Western Mongols are faithful Buddhists. They are said to
[233] be very uniform in their customs and habits. They are all pastoral
[342] nomads and breed horses, camels, sheep and yaks. They still live
[614] in collapsible tents. The clan system is well preserved.

2. Physical characteristics

563 Employing Eickstedt's terminology, the Western Mongols repre-
141 sent the Mongoloid race, and are one of its purest examples: the
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193 ə, and a. Eastern Turkish has eight backvowels: i, ɯ, u, o, æ
194 ə, a, and ɒ.

1. Scheme of the vowel system of Eastern Turkish

	front:	central:	back:
closed:	i, ʉ	i, ɐ	ɯ, u
half closed:	e, ø		o
half open:	ɛ	ə	æ, ə
open:	a		ɑ, ɑ

2. Scheme of the consonantal system of Eastern Turkish

	Explosive		Nasal		Lateral		Tremulans		Fricative		Half vowel	
	v*	uv	v	uv	v	uv	v	uv	v	uv	v	uv
Labials	b	p	m	m̥			r̆		β		w, u̯	
Labial dentals									v	f		
Dentals and alveolars	d	t	n	n̥	l		ṙ	r	z	s		
Supradentals	ɖ	ʈ	ɳ		ɭ							
Palato alveolars									ʑ	ʃ		
Alveolar palatals									ʒ			
Palatals	dʒ	č							j		i̯	
Front velars	g	k	ŋ						ɣ			
Back velars		q							ɣ	χ		
Laryngals										h		

* v means voiced, and uv means unvoiced

104 3. Transcription of Eastern Turkish
114 The transcription of Eastern Turkish used in this paper is the so-called " Association Phonetique Internationale, " according to M. Heepe (The Principles of the International Phonetic Association, L'Ecriture Phonetique Internationale.) Prior to the Linguistic Conference of Copenhagen, however, the investigators of the Eastern Turkish dialects used other systems of transcription. Therefore a table showing all the earlier systems is presented.

• 212 E. Script
The Arabic script is still in use in Sinkiang. In 1940 the

In 1940 the
212 Taranchis of the Ili valley, especially those living in Russian
177 territory, abandoned Latin script in favor of Russian script. There is no doubt that in several years Russian script will have replaced Arabic script among the Turks of Sinkiang. This statement is based upon three reasons: 1) in 1917, at the time of the Soviet revolution the Eastern Turks of Soviet territory *established* a new literary language, the so-called New Uighur literary language. Soviet scholars in Moscow determined the final form of the grammar, vocabulary, and orthography of the new language and also determined the type of literature which could be published. Undoubtedly this will influence the literature of the
[668] Eastern Turks. 2) The forthcoming Turkish nationalism will consider any achievement in this direction as a national aim rather than as an element of secondary sovietization. 3) The Chinese Communist government is contemplating the replacement of the Mongolian and the Arabic alphabets by the Russian.

F. Tables of Transcriptions

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114 Table I. The scientific systems of transcription for Eastern Turkish used by Radloff, Le Coq, Hartmann, Kunos, Raquette, and the API (Association Phonetique Internationale)

Radloff[1a]	Le Coq	Hartmann	Kunos	Raquette	API

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Table I (continued)

Radloff [1]	Le Coq	Hartmann	Kúnos	Raquette	API
h	h	h	h	h	h
p	p	p	p	p	p
t	t, ṭ	t	t	t	t
		—	—	ś	[ɕ]
ǰ, j	ä, ž	ž, ğ	ǰ	j	[dʒ]
č	č	č	č	č	č
h	h, [h]	h	h	h	h
x	x	x	x	x	x
d	d	d	d	d	d
		—	—	đ	[z]
r	r	r	r	r	r
z	z	z	z	z	z
		—	—	ž	[ʒ]
s	s	ṣ, j	s	—	ś
š	š	š	š	š	š
s	s	s	s	s	s
		—	—	š	[ɕ]
	—	—	—	z	[z]
	—	—	—	t	[t]
	—	—	—	đ	[z]
	'	—	—	'	—
ġ	γ	γ	γ	γ	γ
f	f	f	f	f	f
q	q	k, q	k	q	q
k	k	k	k	k	k
g	g	g	g	g	g
l	l	l	l	l	l
m	m	m	m	m	m
n	n	n	n	n	n
n	n, nq[, ŋ	ŋ, ñ	ŋ	ñ	ŋ
v	v	v	v	v	v
w	w	w	—	w	β, w
h	h	h	h	h	h
y	y	y	y	y	j

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Table II. The Arabic symbols which are still in use.

ب h	ر r	غ γ	آ, ا	a, ɒ, ɛ, æ, e, i, ĭ, u̇, u, o.
پ p	ز z	ف f	ع	a, ɛ, æ, i, ĭ, u̇, u, ö.
ت t	ژ ž	ق q		
ث s	س s	ك k	و	a, ɔ, o, u, ɯ, u̇, ŭ, ŏ, ə.
ج dʒ	ش š	گ g	ه	a, ɛ, æ, e, i.
چ č	ص ṣ	ل l	ى	a, æ, ɛ, e, i, ĭ, ei.
ح h	ض z	م m	او	ɔ, o, u, ɯ, u̇, ŭ, ŏ, a
خ x	ط t	ن n		
د d	ظ z	و v, w	اى	ɛ, e, i, ĭ.
ذ z		ه h		
		ى j		

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212 Table III. The Russian symbols which are in the process of
177 introduction.

Аа	Зз	Нъыь	Уу	Щщ
Бб	Ии	Оо	Ўў	Ъъ
Вв	Йй	Өө	Фф	Ъъ
Гг	Кк	Пп	Хх	Ыы
Дд	Лл	Рр	Цц	Ээ
Ее	Мм	Сс	Чч	Юю
Жж	Нн	Тт	Шш	Яя

193 G. Sketch of Eastern Turkish

As Eastern Turkish is an agglutinative language, the dialect can be described most simply by presenting the index of suffixes, the only grammatical means of modification. With the use of such an index, the general reader when knowing the meaning of a stem, should be able to figure out the grammatical function of the suffix concerned.

The genitive suffix: -nïŋ, -niŋ
quduq "the fountain," quduqnïŋ "of the fountain"

The dative suffix: -ɣa, -gɛ
öj "the house," öjgɛ "to the house, in the direction of the house"

The accusative suffix: -nï, -ni
ɯj "ox," ɯjnï "the ox" (direct object)

The locative suffix: -dæ , -dɛ
qïz "the girl," qizdæ "at the girl's, with the girl"

The ablative suffix: - dïn, - din
kül "the ashes," küldin "from the ashes"

The plural suffix: -læ-r, -lɛr
jürɛk "the heart," jürɛkler "the hearts"

The diminutive suffix: -čɑ, -čɛ
baɣ "the garden," baɣča "the little garden"

The professional suffix
ötmɛk "to pass by," ötmɛkči "the passer-by"

The suffix of ordinal numbers: -indʒi, -ïndʒï, -ündʒi, -ɯndʒï
beš "five," bešindʒi "the fifth"

The possessive suffixes:
1. pers. sg. -ïm, -im, -öm, -əm, -üm, -üm, -ɯm, -um, -om, -əm
2. pers. sg. -ïŋ, -iŋ, -öŋ, -əŋ, -üŋ, -üŋ, -ɯŋ, -oŋ, -əŋ
3. pers. sg. and pl. -si, -sï, -i, -ï
1. pers. pl. -ïmïz, imiz, ömiz, -əmiz, -ümiz, -üm iz, -ɯmïz, -omïz, -əmiz
2. pers. pl. -ïŋïz, -iŋiz, -öŋiz, -əŋiz, -üŋiz, -üŋiz, -ɯŋiz, -oŋïz, -əŋïz

S N 191 tains, like the Kazakhs and Kirghiz, are definitely not bilingual. Among a few of them though, Russian is known.

A few of the sedentary Tibetans of the Chinghai area acquired Chinese as a second language. The Chinese Moslems learn Arabian to a very limited extent; otherwise they speak only Chinese. The official policy in regard to language education among the minorities makes the study of Chinese obligatory as a second language.

S 190 162 Besides the approximately 3 million speakers of Eastern Turkish, there are about 300,000 Kazakhs, about 70,000 Kirghiz and about 5,000 - 7,000 Uzbeks who also speak Turkic dialects. The population figures of the Salars and Sarigh-Uighur are unknown but there are only a few thousand individuals.

Besides those people, we find about 60,000 Mongols who live in Sinkiang and who speak a Western Mongolian language. We refer to this language as Kalmuck.

S 563 Many sources report that Manchus and Tungus live in Sinkiang, but in reality they became extinct 30 years ago. When the Altaist John Ramstedt visited them before the First World War, only very few older individuals were stillliving. The younger generation already spoke Turkish.

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S [177] [197] Some 15,000 Tajiks living at the Sinkiang Russian border have become gradually Turkified. The Tajiks speak an Iranian language closely related to Persian.

S [167] The approximate number of Chinese-speaking people is about 300,000. It is well known that thousands of Russians migrated to Sinkiang since the revolution of 1917. Although it is impossible to get the present Russian census figure, a total number of 25,000 cannot be regarded as too high.

S N 212 The Arabic script is used by the New Uighurs, Kazakhs, Kirghiz, Uzbeks, Tatars, Salars, and Tajiks, while the Sarigh Uighurs of Kansu use the Tibetan script, having abandoned their old Uighur script during the XVIIIth century. According to the newly printed political pamphlets in Kazakh and Uighur, some modifications now occur in regard to diacritical marks; e.g. Kazakh writes for the vowel "o" the Arabic ۏ while Uighur writes ۆ the Arabic, or Kazakh uses for the vowel "a" the Arabic letter ا while Uighur writes it the following way ئا

The Mongolian script is used by the Ölöts, Torguts, the Alashan-Mongols, the Chahars and Uriangkhai.

The Chinese Moslems use both the Chinese and the Arabic scripts, although the latter usage is more or less confined to religious purposes.

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

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171 2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

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[212] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

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184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

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252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

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291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

532 region. A new type of art was introduced and adopted by the
779 people, and it dominates to this day. The set patterns of Islamic
[799] decorative arts and articrafts were transmitted to the Eastern Turki from the Islamic centers of civilization by way of Persia. Sinkiang, however, has not achieved so much in these fields of arts and crafts as did other Moslem countries, such as Persia and Turkey.

531 As statues and mural paintings of religious character are
532 strictly forbidden by the Moslem religion, the artistic expres-
779 sion is to be found mainly in the field of ornamentation. The decorative art is employed both in religious and secular objects—the walls of mosques as well as those of private houses; books, both secular and religious, and objects of daily use—are all elaborately ornamented in similar patterns. We find the same patterns of ornamental designs in mosque walls, in the beautifully woven rugs, in silk, embroidery works, brocaded caps, books, wood carving, leather and metal works. The most common patterns are geometric and floral ones. The use of human and animal figures is prohibited by the Koran, but the tradition allows their use in secular objects. The prohibition of the Koran is strictly observed in the decoration of mosques, Korans and other religious objects, but the rule is often discarded in other cases.

The most common motif in Islamic decorative art is the arabesque. The arabesque is an ornament composed of gracefully curving scrolls, crossed or interlaced and bearing stylized motifs suggesting a leaf or a flower. Besides the arabesque we find in Islamic art the representation of plants and filated and floral scrolls. The geometrical ornament is widespread in its use also, either by itself or in combination with arabesques or floral scrolls. Circles, lozenges, crosses, triangles, wavy bands and lines, form the simplest motifs of this kind of ornamentation.

531 Of special interest is the use of calligraphy as ornamenta-
212 tion. Arabic writing, in both the Kufic and Naskhi styles, plays
779 a very important role in Islamic ornamentation. The highly decorative characters are often elaborately intertwined with scrolls and sometimes terminate in palmettes. This art of calligraphy was cultivated from the earliest times of Islam. The formal style, the Kufic, is characterized by the angular letters, while the second style, the Naskhi, is a cursive style with rounded letters. The work of calligraphy is often ably complemented by that of the book binders. The leather used to cover [213] books is looted or stamped with gold, with the designs as described above, the decoration being on both the inside and the outside of the cover.

000 Khotan is the most famous of the cities in Sinkiang in the

/The Chinese/

knowledge of sanitation and elementary health regulations. Their concepts of health and disease rest mainly on the traditional beliefs. The concept that dominates most of their thinking about the human body and its health is that of the Two Principles of yang and yin. These are philosophical concepts of the origin of all things. The yang principle represents the male and the yin represents the female. They stand for opposite poles - heaven and earth, sun and moon, day and night, heat and cold, life and death, positive and negative, strong and weak.

In medicine, everything is classified as yang or yin. The exterior of the body - the skin - is yang, while the interior is yin. The back is yang, while the abdomen is yin. The heart and liver are yang while the spleen, lungs and kidneys are yin. A disease, accordingly, is yang when due to external causes and yin when due to internal causes. Respiratory diseases, fever, and diseases affecting the upper part of the body are yang diseases. Chills and afflictions of the lower body, and circulatory diseases are yin diseases. When the yin predominates, one suffers from yang disease; when the yang is in excess yin results. These two principles must be kept in mind when treating the disease, since the drugs and herbs are also divided into these two classes.

Another Chinese concept concerning health is that of the existence of the Five Elements - metal, wood, water, fire and earth. According to this belief, the human body is composed of a mixture of the five elements. So long as the proportions of these five elements remain in order, health results. If the balance is disturbed, disease follows.

These beliefs are common mainly among the uneducated population, the rural and the lower classes of the urban population. In most cases, the higher classes have a Western knowledge of the basic elements of health and sanitation and know the basic facts of human physiology and the causes of transmission of diseases. Illiteracy and ignorance is much greater in the Northwest region than along the Pacific Coast. Thus, in the Northwest, the beliefs are widespread and most Western ideas have not penetrated into the larger part of the population.

Unfortunately, we do not have figures on the birth and death rate in Northwest China. The figures for all of China are given in the chapter on "Health and Sanitation" of the General China Handbook.

C. Predominant Diseases Among the Chinese

The most common diseases are the fecal-borne ones. They are spread through the use of human waste as fertilizer. Andre Migot, who travelled through Northwest China in 1946, dwells on this problem in his description of a typical middle-sized town in this area (Tibetan Marches, p. 51): "Then there is the problem of sanitation. The total volume of human excrement produced every day

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languages. This seems to be part of the effort toward the creation of the new written languages.

So far the only new written language on record in the Northwest is the language used in Kozelesu Khalkha Kirghiz Autonomous Chou in Sinkiang. This Kirghiz group had had a written language before, but it used now an Arabic alphabet. The Government adopted for the group, the Soviet Kirghiz script and created a new 3--letter alphabet. (Kuang-ming jih-pao, April 11, 1955.)

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As the situation stands in 1956, the written languages, other than Chinese, used in the Northwest are Uighur, Kazakh, Manchu, Mongolian, Tibetan, and Kirghiz.